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QUARTERLY NOTES ON CHRISTIANITY AND CHINESE RELIGION

The Quarterly Notes for March 1961, put out by the Christian Study Centre on Chinese Religion at Tao Fong Shan, Hong Kong, has an interesting article by Yee Ming on the subject: Attitudes towards Man in Society: Recent Examples from Communist China. The writer begins with quotations from Liu Shao-ch'i and Mao Tse-tung, which oppose the idea of mankind having a common human nature. There is only class man. What we call mankind has only a biological significance, but no significance for actual social life. Liu Shao-ch'i said in an article written first in 1941, but not published until 1949: "In a class society, the views of man on good and evil vary according to class: what is considered to be good by the exploiters must be considered as evil by the exploited. If we do not stand firmly on the standpoint of the proletariat, we cannot judge whether this man or that man is good or bad." It is only when a communist society has been realized and the differences between classes wiped out that a common nature of mankind can be formed.

Mao Tse-tung expressed the same idea. In an address given in Yenan in 1942 and included in volume III of his Selected Works, he said, "As to Love of Mankind, ever since the splitting up of mankind into classes there has been no universal love. One of the Marxists' basic viewpoints is that existence determines consciousness, that is to say, the things determining our thoughts and sentiments are the objective realities of class struggle and national struggle. But some of our comrades have been mistaken in saying that everything must start from love. Even in love, there is only class love in a class society, but these comrades are running after what they call super-class love, abstract love, and abstract freedom, and abstract nature and so on and so forth. This shows that these comrades are deeply influenced by the capitalist class. We must thoroughly eradicate these influences."

In 1957 Mao Tse-tung wrote "On the Correct Handling of Contradictions Among the People". In this article he defined the good as that which is beneficial and not harmful to 1. The people; 2. Socialist reform and reconstruction; 3. The consolidation of the people's dictatorship; 4. The consolidation of democratic centralism; 5. The consolidation of communist leadership; and 6. The international socialist organizations and the organizations of all the peace-loving peoples of the world. Differences of opinion are to be allowed only to the extent that they do not conflict with these six standards.

In a communist society individual aspirations are ruthlessly suppressed, and in the "hundred flower" period this aspect of the revolution was widely criticized. The well-known writer Hsiao Chien said, "For many reasons (including the technique of repeated campaigns) our revolutionary society has gradually become a fearful revolutionary world; everybody harbors a sense of preparedness (i.e. caution) towards everybody else....We always look to see if others are say-

Issued monthly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $1.50; Overseas, Firstclass $3.00, Secondclass $2.50. Airmail $4.00 in 15¢ zone, $6.00 in 25¢ zone.

ing this or that, and in nothing do we have our own opinion." The editor of the New Review, Huang Sha, said, "The party nowadays is a bit like religion: no matter whether you believe or not, you shall believe." And Chu Hsing, the art editor of the same magazine said, "The aim thought reform is to undermine man's sense of dignity, and with now doing this to one group an next to another, the party will finally have an easy rule."

Pa Jen (Wang Jen-shu), an old party member and once ambassador to Indonesia, was criti cized in the Wen I Pao for having promulgated the bourgeois morality of "love, sympathy and respect for others", with its corresponding political slogan of "freedom, equality, and universa love." Mr. Yee gives as the reason for this criticism: "If one recognizes a doctrine of human nature, man's position in society will be greatly heightened, while the position of the party an the collectivity will be lowered, and man's attitude towards society will change from submissi to resistance against oppression and demand for liberation."

Pa Jen speaks sympathetically in one essay of some young friends who had come from boun geois and landlord homes but were now revolutionary cadres. Some of their relatives after und going reform were in great livelihood difficulties. These young cadres wept for their relatives and wanted to help them, "but they were afraid that the organization would suspect them and correct them for loss of standpoint." For expressing this sympathy for the plight of the young cadres Pa Jen was sharply condemned: "Pa Jen speaks of the feelings of the common man. But the logic of class struggle itself has no feeling. To have the kind of "human feeling" about which Pa Jen speaks is actually to have no feeling for the working people, that is, to have an ambiguous attitude towards the party. It is clear that if we bore through this "human feeling" which he advocates, what appears can only be the standpoint of the oppressing class. If there are such revolutionary cadres as Pa Jen speaks about, thinking of the "kindness" of their land- lord and bourgeois relatives and secretly weeping for them, this shows that they have a dispo- sition which belongs to the oppressors' class standpoint....A revolutionary who has resolved to turn his back on his former class and to dedicate himself to the liberation of the working peopl must feel hatred towards the "kindness" of such people....Let Pa Jen weep and wail over these "human feelings" which are in the process of disappearing."

Finally, Mr. Yee sums up the new social situation by a quotation from two Shansi farmers in late 1958: "Today no more planting by your own home, no more cooking in your own home --only the commune, that is home." "Men are all two shoulders and a mouth, a roll of bed- ding and a shovel, filling their bellies once a day, told to do this and that, to go this place an that place - what home do they still have?"

ON SENDING RELIEF TO CHINA

The Canadian Far Eastern Newsletter for March prints a letter by David Crook from Peking in which he thanks well-meaning friends for sending him some rice by mail, but adds that he hasn't the faintest idea what he can do with it. He goes on to insist that the ration which the receive is very adequate, in fact more than they can eat. He concludes that the news in the Western world about famine conditions in China is "a lot of rubbish", and its only purpose is " discredit the communes".

The news however of shortage and hunger is so persistent and in some cases so well docu- mented that one cannot help but suspect either that Mr. Crook is less than frank in his stateme or that people in Peking are being treated better in this respect than most of the rest of the ma land population. The New York Times for April 15 reports widespread complaint against "the tightest rationing of food in the modern history of China", and says that the city of Shanghai w recently plastered with posters condemning the Government and complaining about the shortag of food caused by two years of crop failure." In its editorial comment on this news the Times states that as a result of this discontent the rural communes in China "have been altered in rec months almost to the point of extinction."

Clothing is being collected in Hawaii to send to the mainland. The Rev. Claude H. Curt of the Christian Youth Center, Wahiawa, Oahu, is collecting the clothing and has learned fro officials of the Nationalist Chinese Government that they are sending junks, rafts and small boats to the mainland with bundles of food and clothing. "They set the things adrift, and let them wash up on shore, carrying the message, 'These are from your friends on Taiwan', said

Mr. Curtis. (I am afraid that this is using relief for political propaganda, but they probably figure that it is the only way to get relief articles in.)

Since writing the above, I have seen a statement coming very directly from Shanghai, of an elderly person who said that the food she got by the rigid rationing system was enough for her, but for a growing person or a working person it certainly would not be enough.

SOUTHEAST ASIA THEOLOGICAL SCHOOL ASSOCIATION

A meeting of the Association of Theological Schools in Southeast Asia was held in Hong Kong in November, 1960. Delegates present were from Taiwan, Hong Kong and Singapore, and confined to those working in Chinese. The main subject of discussion was the preparation of textbooks in Chinese for theological schools. Dr. Raymond Morris, librarian at Yale Divinity School, has prepared a Theological Book List with special reference to the needs of theological schools in the Far East, and it was decided to choose a number of the books on that list for inclusion in an extensive program of translation. A few samples of the titles chosen: Machen's New Testament Greek for Beginners; Nelson's Shorter Atlas of the Bible; B.W. Anderson's Old Testament Introduction; Kee and Young's New Testament Introduction; Baillie's Philosophy of Religion.

The Board of Founders of Nanking Theological Seminary and the Theological Education Fund of the International Missionary Council are acting together as sponsors for this program.

MISSIONARY NEWS

Fei-li, referred to in the March 27 Bulletin as an American who worked in the Sheng Kung Hui in Kweiyang, has been identified for us as Mrs. Violet Phinney, a widow who was in Kweiyang for a short period, 1948-49.

Dr. James H. Franklin, Secretary of the American Baptist Foreign Mission Society with responsibility, among other fields, for China from 1912 to 1934 (President of Crozer Theological Seminary from 1934 to 1943) died on March 30 in his 89th year.

Mrs. Mary F. Tooker, widow of Dr. F. J. Tooker, former missionary of the northern Presbyterian Church in Siangtan, Hunan, died in Summit, N.J. on April 27, 1960.

United Christian Missionary Society Secretary E. K. Higdon, formerly with responsibility for China and the Far East, and since his retirement serving as a missionary in the Philippine Islands, died there on April 15.

Dr. A. C. Snead, formerly General Secretary of the Christian and Missionary Alliance, died recently. He was never a missionary in China, but as General Secretary frequently visited there.

Miss Ruth Bugbee died on January 27, and Mrs. Henry Huizinga on April 7. Both were formerly Baptist missionaries, connected with Shanghai University.

Missionaries and officials of the Seventh Day Adventist Church met in Taiwan recently to plan for the expansion of their work in Taiwan, Hong Kong and Macao. The former emphasis on medical and educational work is giving way to an intensive evangelistic program, with includes literature, broadcasting and telecasting.

The Far East Broadcasting Company now has fifteen broadcasting stations dedicated to beaming the Gospel to the Far East. They are sending out programs for 36 different missionary denominations and groups, in 36 different languages and dialects. A recent acquisition is a 100,000 watt station on Okinawa. It was a $750,000 installation which FEBC purchased for $30,500, then dismantled its twelve 180-foot towers and its twelve acres of antennae and transmitting equipment, and shipped to Okinawa. It was set up and began to send out messages in December 1960. Within a week responses began to come out of mainland China in appreciation of the message.

A letter from the Rev. Victor E. W. Hayward points out that the statement at the end of the

March 27 Bulletin that "Buddhists from Burma, Ceylon and Thailand participated in the conference" is incorrect. There were no Buddhists present from Ceylon or Thailand, and the only participation by a Burmese Buddhist was that "a well-known Buddhist monk from Burma attended one of the sessions, and read a paper." He adds that this was the fourth such consultation, the previous three having been held at Jerusalem, Nagpur and Hong Kong. At Nagpur they did succeed in getting a number of Hindus to take part. Any of our readers interested in getting a full report of any of these four consultations may get them by writing to the Rev. Harry Partin, World Council of Churches, 17 Route de Malagnou, Geneva, Switzerland.

CHURCH NEWS

Friends of the Rev. David Yang, pastor of the Christian Advent Church in Nanking, were glad to receive recently a snap shot of him. Evidently he is able to continue his work as pastor in Nanking.

Taiwan Church World Service has been reorganized under local leadership as Taiwan Christian Service. Mennonite missionary Glen D. Graber is Chairman, and Southern Presbyterian layman Johnson Han, Vice-chairman. Irving C. Pearson continues as Director, and he also represents Lutheran World Relief, Church World Service and the World Council of Churches.

One of the members of the new nation-wide Standing Committee of the Three Self Committee, mentioned in the April Bulletin, is the Rev. Hsiung Chen-p'ei, of the English Methodist Church in Canton. We now have further news about him. He is a graduate of the Canton Theological College, about fifty-five years of age, and a member of the Hakka tribe. Christians in South China look upon him as very "progressive", and he has attended a conference in India of "friends of Communism". Mrs. Hsiung teaches school in Canton.

The Presbyterian Church of Formosa now has 747 congregations and preaching places, 55,000 adult communicants and a total church community of 160,000. It has two seminaries and two Bible Schools with combined enrollments of 500. The Rev. W. T. Hwang, who makes this report, adds that the combined membership of all other Protestant groups on the island is 100,000. Roman Catholic membership is estimated at 200,000.

A Roman Catholic report on Formosa confirms the figure of 200,000 members, but notes that there has been a gradual decline in annual conversions, despite increases in missionary personnel. The news item explains this decline by the "sweep theory". That is, in every new mission territory there are a certain number of people who are looking for the truth. Given the opportunity, they will enter the Church. This sweep, which may proceed in two or three successive waves, gathers out of the population all those who have a native inclination toward the gospel, and after that progress will be more gradual.

A Catholic Student Association has been organized for Kaohsiung Prefecture, in South Taiwan. Its first meeting was held on February 26, with an attendance of forty boys and girls representing the various parishes of the prefecture. The students enrolled are all of lower and upper middle school. The Association is expected to hold monthly meetings.

A letter from a missionary in Hong Kong tells of her visit with a Christian from Shanghai. The latter left Shanghai late in February. According to this report, there are only four churches open in Shanghai, and only one each in Hangchow and Shaohsing. In Shaohsing the church used is the former CIM church - other churches are used as factories. Henry Lin, former president of Shanghai University, died while assigned to farm work. Chester Miao is working with the Three Self Movement in Shanghai. Miss Pearl Bromley Wu, who was at one time office secretary for Nanking Theological Seminary, is reported now to be working in a factory, knitting scarves. A Dr. Hsu, formerly on the staff of the Baptist Pickford Memorial Hospital in Kinhwa, Chekiang, was assigned for a time to carrying water from the river, either to the hospital or to some other place in the city. He is now however practicing medicine again. Pastor Ku of the North Shanghai Baptist Church is now retired. He and his family are well, and also the family of Yao Liang formerly teacher in the Shanghai University Middle School. Esther Sing, formerly principal of a union middle school for girls in Ningpo, is teaching in North China, either Shansi or Shensi.

Dr. Timothy S. K. Dzao (Chao Shih-kuang), founder of the Ling Liang (Spiritual Food) Worldwide Evangelization Fellowship, has been conducting city-wide crusades in a number of the cities of Taiwan. It is reported that the crusades are held with the cooperation of all the churches. He has just finished a series of meetings in Tainan and will conduct a similar crusade in the fall in Kaohsiung.